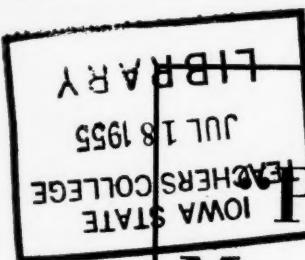


America

July 23, 1955
Vol. 93 Number 17

NATIONAL CATHOLIC WEEKLY REVIEW



"Progressists" mix Marx and Christianity

ROBERT A. GRAHAM, S.J.

Cooperatives help build the new India

LOUISE C. BROWN

Teaching the retarded

JOSEPH M. MILLER

EDITORIALS

- Disarmament at Geneva
- Improve social security now
- Red China's Trojan Horse

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Tribute to

When Will Baumer was a nine-year-old boy he hopped into a boxcar and his wife, Simonetta, said, "Don't go." Reporters ask: "Does he travel on the move? Of nomads. I don't know where. A man who goes to theatre and to mental institutions. Two of Mr. Baumer's greatest interests are the Catholic parochial school discipline and the Catholic church. Parishioners say that many Negroes in this testimony before the National Commission of Equality of Opportunity in year progress. He felt, though, that he is no longer a Negro in America.

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Tribute to Catholics in Look

When William Attwood returned to America after a nine-year stretch abroad as a foreign correspondent, he hopped into his car and set out to rediscover America. After a 10,000-mile trip through 28 states he and his wife, Sim, decided that "the changes are tremendous." Reporting in the July 12 *Look*, Mr. Attwood asks: "Does anyone stay put any more?" Everybody's on the move, he writes, and we're becoming a nation of nomads. Regionalism is disappearing. TV is everywhere. A cultural upsurge is apparent in music, theatre and painting. Churches are filling up—so are mental institutions. Nobody's happy about the schools. Two of Mr. Attwood's observations will especially interest Catholics. "From coast to coast we met non-Catholic parents planning to send their children to parochial schools—just for the homework, the discipline and the smaller classes." In the South "only the Catholics practise what Christ preached; only in Catholic churches did we see Negro and white parishioners kneeling at the same altar." We are sure that many besides Catholics are Christian towards Negroes in the South. Still, it is encouraging to read this testimony. While we have a good way to go before the Negro in America can boast of complete equality of opportunity, Mr. Attwood found the nine-year progress amazing. European and Asian editors, he felt, should get on top of the news. The big news is no longer lynchings. It's the speed with which the Negro is moving toward full equality with his fellow Americans.

Dixon-Yates canceled

In its issue of July 9, *Business Week*, a publication extremely friendly to the Eisenhower Administration, reported that GOP politicians wanted to "get out from under" the celebrated Dixon-Yates contract. "On the political side," it said, "the handling has been inept from the start." Last week the President, who personally directed the Atomic Energy Commission to contract with Dixon-Yates to feed power into the TVA system at Memphis, ordered the agreement canceled. He explained that since Memphis had decided to supply its own power needs, Dixon-Yates was no longer necessary. There are signs, however, that the GOP politicians are not yet "out from under." For several weeks prior to the cancellation order, the Kefauver subcommittee had been digging into the background of the Dixon-Yates contract. It was intent not only on blocking the deal but on uncovering some irregularity as well. Finally, on July 8, with the appearance of Adolphe H. Wenzell on the stand, it appeared to have struck something resembling pay dirt. Mr. Wenzell revealed details of a secret meeting in February, 1954 at which Tennessee Valley power problems were discussed. This meeting was not mentioned in the Administration's account of the genesis of the Dixon-Yates contract. Though at the time a vice president of the First Boston Corporation, Mr. Wenzell participated in that meeting as a consultant of the

CURRENT COMMENT

Budget Bureau. His firm subsequently arranged the financing of the Dixon-Yates contract, though for some reason not yet clear it declined its fee for the job. Despite the Administration's insistence that there was in Mr. Wenzell's dual role no impropriety whatsoever, Senator Kefauver remained skeptical. He announced that the probe would continue. At midweek, it was still making headlines.

Record production and employment

Except for the farmers, all groups in the economy appear to be riding the upswing which set in late last year and has now carried production and employment to record levels. Especially favored are stockholders and workers. Though second-quarter figures are not yet in, profits, both before and after taxes, will surely establish a new high for the January-June semester, and so—when the companies get around to declaring them—will dividends. As for workers, in June, employment reached the 64-million figure for the first time in our history, exceeding by 300,000 the old record set in August, 1953. Average wages in manufacturing rose in May to \$70.12 a week for a worker with three dependents. Overtime, as well as modest advances in hourly wage rates, contributed to what is also a new record. Unlike many previous wage increases, this one was not nullified by a rise in living costs. The Bureau of Labor Statistics announced that in May the cost of living stood at 114.2 per cent of the average 1947-49 level. That is only 1.2 per cent higher than the figure for May, 1952, when the inflation touched off by the Korean war finally subsided. Rarely in our history have living costs remained so stable for so protracted a time. From a worker's standpoint, there is at the moment only one tiny cloud in the sky. Despite record-breaking industrial production, the number of factory jobs is smaller today than it was in 1953. That helps to explain why, despite the new high in employment, the unemployed in June numbered 2.6 million. In August, 1953 only 1.2 million were unemployed. It looks as if productivity is increasing even faster than jobs.

"Nonpolitical" politics

Was it in his *Essays of a Catholic* (an out-of-print volume our library lacks) that Hilaire Belloc recalled the public figure who was invited to address a meet-

ing without any mention of the subject? At the last moment the chairman embargoed two topics: politics and religion. Whereupon, being silenced on the two subjects mankind finds most intriguing, the good man (it might have been Disraeli) promptly went home. We were reminded of this story by an interesting essay in the *Christian Scholar* for June by Ernest W. Lefever on "The Protestant Nonpolitical Approach to Politics." The author takes some Protestants to task for attempting the impossible feat of dealing with politics non-politically. "Not all Protestant leaders," he wisely observes, "are nonpolitical and many non-Protestants are." Unfortunately, Mr. Lefever does not define exactly what he means by "nonpolitical," but he seems to mean "emptied of elements intrinsic to political processes." The characteristics of the non-political approach to politics he lists as the tendency to be: 1) utopian, especially with respect to international politics; 2) individualistic and moralistic; 3) evasive of partisanship, in the interest of "harmony"; and 4) escapist toward the problem of political power. For example, the nonpolitical voter casts his ballot for a candidate who, as an individual, is a "good man" (i.e., he doesn't drink or gamble) but as a party leader quite ineffectual. "In straining out the gnat of private impurity he swallows the camel of public irresponsibility." As against nonpartisanship as an ideal, Mr. Lefever declares: "The problem is to get the right people to disagree with the right people over the right issues and for the right reasons." This is an interesting little essay in what is called political theology.

Family desertion

How many American men walk out on their wives and children, leaving them to fend for themselves? Everybody knows of a case or two, but would probably be surprised at the total figures. More than 250,000 families qualify under the Aid to Dependent Children program of the Federal Government on the grounds of desertion. Nearly a million women and children are involved. The taxpayers' bill for runaway parents comes to \$276 million a year. Yet the problem of desertion is much broader than this. According to a recent statement of the National Desertion Bureau, those receiving Federal aid represent only 22 per cent

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of actual desertion cases. That would mean that at least a million families in the United States have been illegally abandoned by one or the other parent. The social consequences of such a serious breakdown in family life are not hard to imagine. Apart from the shame and humiliation thrust upon the abandoned ones, there is the inevitable problem of working mothers and neglected children. There are legal methods of dealing with the desertion problem. First of all, you find the missing person. Then you face him with the alternative of supporting his family or going to jail. The only trouble with this method is that it doesn't seem to work. It only engenders further bitterness. Meanwhile more and more men are deserting their families. Often called "the poor man's divorce," desertions are usually the result of long-term strains that finally snap and destroy family unity. No remedy will suffice that does not involve a recognition of God's law on the indissolubility of the marriage bond and the sacred obligations of family life.

No Chinese-American J. D.'s

Chinese-Americans in this country number about 100,000. Nine-tenths of them live in three cities: New York, Chicago and San Francisco. You would expect to find a fair share of delinquents among their 10,000 teen-agers. Yet a Chinese youngster in trouble with the courts is so rare as to be practically nonexistent. In an editorial on this remarkable fact last April 30, the *Saturday Evening Post* quoted P. H. Chang, Chinese consul general in New York City:

I will tell you why I think this is so. Filial piety, the love of parents is a cardinal virtue my people have brought over from a China that was once free. . . Before all other things the Chinese teenager is anxious to please his parents before he pleases himself.

Returning to this theme, Henry Beckett in the July 12 *New York Post* quotes Louis Hong, New York broker:

The [Chinese] parents are more mindful of the welfare of their children than American parents ordinarily are. Fatherhood is taken more seriously, the father's duty is emphasized more.

Respect for the authority of parents and loyalty to the family, deeply rooted in Chinese tradition and religion, seem to account for the remarkable freedom of the American-Chinese community from the scourge of juvenile delinquency. On the other hand, there is every evidence that the rise in juvenile delinquency in the country at large is parallel to a progressive weakening of both the Jewish and Christian ideals of family life.

Segni saves Italy's center

In most cases the American press, though regretting the political ambitions and personality clashes which forced the retirement of Mario Scelba, welcomed with relief the new Italian Government headed by 64-year-old Antonio Segni. The composition of his Cab-

net, in which there are represented all the democratic coalitions since the center parties have participated in the support of the admirable Mario Scelba, lightened in the course of the land-reform movement that the participation and leadership of the Amintore Fanfani *Initiative*. In the beginning of the year there was a great deal of speculation as well as a Left" which was consistent and it should be noted who tend to influence within the party Segni the man who can possibly be formed by

... role

Discussing the situation in New York Times, the new center and Christian parties, the two principal in Italy's vote. The other, is bound up with the Italian politics.

But this situation, and the Church has cast its votes.

This is amply demonstrated too easily for the "Church," a factor for the same reason go away which has been violated indirectly, in which confounding Catholicism no such thing active in the United States. Nevertheless, of the Papal party, it is either from

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net, in which the Liberals and Right-wing Socialists are represented, means a continuation of the democratic coalition which has stood stanchly by the West since the outbreak of the cold war. Though another small center party, the Republicans, decided not to participate in the Government, it has promised to support Mr. Segni in Parliament. One of the most admirable figures in the Christian Democratic party, Antonio Segni has demonstrated a vigorous and enlightened interest in social reform. He was, in fact, under the late Alcide de Gasperi, the author of Italy's land-reform program. It is a tribute to his integrity that the party's right wing, known as the *Concentrazione* and led by Giuseppe Pella, agreed finally to support him even though his candidacy was sponsored by Amintore Fanfani's liberal-minded *Democratic Initiative*. For the time being, at least, the refashioning of the center coalition should end the disturbing speculation about an alliance with the Monarchists, as well as ease the pressure for an "opening to the Left" which would bring Pietro Nenni's Socialists—consistent allies of the Communists—into the Cabinet. It should also reassure certain U. S. commentators who tend perhaps to exaggerate the admitted differences within the Christian Democratic party. In Mr. Segni the party may have discovered a personality who can play the same unifying role so ably performed by De Gasperi.

. . . role of the Church

Discussing the Italian political scene in the *New York Times* for July 9, C. L. Sulzberger attributed the new centrifugal tendencies among Communists and Christian Democrats to the waning influence of the two poles which have heretofore "magnetized Italy's voters." The one pole, he says, is Moscow. The other, the Vatican. After noting that the Papacy is bound under the Lateran Pact not to interfere in Italian politics, Mr. Sulzberger writes:

But through its lay organization, Catholic Action, and unofficially through the priesthood, the Church has had decided influence upon Italian votes.

This is ambiguous writing. Mr. Sulzberger moves too easily from the "Vatican" to the "Papacy" to the "Church," as if, in the context, they were all synonyms for the same reality. The unwary reader might easily go away with the impression that the Papacy has been violating the Lateran Pact by engaging, at least indirectly, in Italian politics. Actually, the Papacy, which confines itself to stating moral principles binding Catholic consciences everywhere, has been doing no such thing. Italian priests have, it is true, been active in the struggle to save Italy from communism, but these priests are citizens of Italy, not of the Vatican State. Nor is the Italian Catholic Action an organ of the Papacy. It is under the Italian bishops, who are Italian citizens. As for the Christian Democratic party, it is not a clerical party. It takes no orders either from the Papacy or from the Italian hierarchy.

These are facts which Mr. Sulzberger, who sent his dispatch from Rome, can easily check.

Magsaysay's drive for land reform

When the time comes to name a man of the year, the Filipinos have in their President, Ramón Magsaysay, a red-hot candidate. On assuming office in December, 1953, Mr. Magsaysay faced not only the job of liquidating the Hukbalahap (Communist) revolt, but the almost equally difficult task of persuading a rich, feudal-minded minority to accept long-overdue social reforms. The Huks have been dispersed and their leader, Luis Taruc, jailed, but the well-to-do are still standing firm, disputing every foot of ground. During the regular session of Congress, which ended in May, the President fought vainly for a new land-tenure bill. Like a similar reform in Italy, this one aims at subdividing large estates and selling parcels of land to the tenants who have been farming them. The legislators, many of whom are big landowners themselves, rebuffed Mr. Magsaysay at every turn. When Congress quit in May, no bill had been passed. So the President has now called the lawmakers into special session. First reports indicate that the vested interests are holding their lines. At the opening session, members spent their time amending the land-reform measure to the point of absurdity. Mr. Magsaysay seems unruffled. He has told the legislators that if they fail to pass a workable bill this time, he will call them back in session again. The lawmakers are acutely aware, as is the Filipino President, that elections are scheduled for the fall. Since the people are overwhelmingly in favor of land reform, Mr. Magsaysay has a good chance of success.

Cultural aspects of Bandung

The outside world focused so much of its attention on the political aspects of the Asian-African Conference held at Bandung, Indonesia, April 18-24 that other aspects tended to be overlooked. A great deal of planning was done by the conference in the matters of education, arts and sciences and mass communication. *Unesco Features*, fortnightly press service of the UN Educational, Scientific and Cultural Organization (19, Avenue Kléber, Paris XVI), drew attention to these in its June 17 issue, just to hand. Studies of the history and civilizations of Asia and Africa are to be introduced into Asian and African schools and colleges. A vast program of cultural exchanges was planned, involving artists, writers, teachers and students. Schools and libraries will exchange books and publications. International festivals will stimulate popular interest in native forms in art, music, theatre and dance. In the mass-communications field, proposals were made for the improvement of press and telegraph services, the relaying of cultural radio broadcasts and the exchange of documentary films. Asians and Africans are clearly determined to leave the colonial era far behind and to feed their intellectual and cultural life from their own resources.

FEDERAL-STATE RELATIONS

The long-awaited report of the President's Commission on Intergovernmental Relations, released June 28, shows what happens to the "States' rights" clamor of a Presidential campaign, once 25 members of a commission, plus their staff, submit our Federal-State relations to objective study. In contrast with the anti-government philosophy of Clarence Manion (dropped as chairman on February 17, 1954 and not even mentioned in the report), the commission's proposals reflect the moderation of Chairman Meyer Kestnbaum, president of Hart, Schaffner & Marx. (An alumnus of Harvard Graduate School of Business Administration, Mr. Kestnbaum is also chairman of the ideologically moderate Committee for Economic Development.)

The report is divided into two parts of unequal merit. Part I (pp. 9-142) attempts, rather unsuccessfully, to lay down a general working theory of American federalism. This five-chapter essay is too much of a compromise to constitute a real contribution, either on the score of American constitutionalism or political wisdom. Without ever facing the implications of "dual citizenship" (Am. 7/3, p. 341), it assumes the "desirability of maximizing State and local responsibility for carrying out governmental functions" (p. 90; see also pp. 62, 116 and 124). After this heavy listing in the direction of the 48 States in Part I, it comes as something of a surprise to find later (p. 187): "Although organized as a federal system, ours is one nation. . ." This seems an afterthought. Even the literary style of Part I lapses into commissionese.

The evaluation of actual Federal-State programs in Part II, which is explicitly "more pragmatic," is also much more impressive. This report, together with the 15 "study committee" reports which preceded it, is said to be the first official study of Federal-State-local relationships since the Constitutional Convention of 1787. It is, therefore, truly remarkable that this 25-member commission has found so little to criticize in the dozen major intergovernmental programs through which the American people have managed to combine their resources at different levels of government to meet the upheavals of industrial revolution, depression and wars.

In regard to education, the commission opposes a general program of Federal aid, on the score that States and localities can go a very long way toward coping with their needs. Washington might take up the slack, but only for the fiscally weak States. It strongly favors upping Federal motor fuel taxes to increase Federal aid for highway construction, a proposal to which Secretary Humphrey told the House last week he had no objection. It would also make civil defense a primary Federal responsibility. But it hardly rocks the boat of Federal-State relations.

The Kestnbaum Commission has shown great self-restraint. Its report is a compromise, marked by occasional dissents. In one respect it may have given an example of excessive economizing: the format of the report is not well organized, the shaded maps are practically illegible and there is no index. Are we that poor a people?

R.C.H.

UNDERSCORINGS

President Eisenhower on July 12 signed into law a bill providing that all U. S. coins and currency shall bear the words "In God We Trust." At present the motto is found on U. S. coins, but not on the paper currency. The bill (HR 619) was introduced Jan. 6 by Rep. Charles E. Bennett of Florida, was passed unanimously by the House on June 7 and by the Senate on June 29. The Bureau of Engraving and Printing estimates that it will be at least a year before the new currency is in circulation.

► Kappa Gamma Pi, national honor society of Catholic women's colleges, at its 12th national congress, held in Los Angeles July 7-11, passed a resolution on desegregation pledging its members "to adopt and attempt to foster the Christian attitude, which is opposed to all racial segregation in education." On immigration, the society resolved to "encourage the elimination of racial discrimination against millions of refugees forced, through no fault of their own, to seek life and opportunity in new areas of the land."

► The National Council of Catholic Men recently completed its first television film series, which will be

released to individual TV stations this fall. The series consists of 13 talks on Catholic doctrine by Rev. James J. McQuade, S.J., lecturer in religion at John Carroll University, Cleveland. Fr. McQuade, says NCCM's *Radio and Television Highlights*, "has developed a unique method of visual presentation." The films will be available to schools, parish organizations, etc., in 1956. For information write NCCM at 1312 Massachusetts Ave. N. W., Washington 5, D. C.

► St. John's University, 75 Lewis Ave., Brooklyn, conducted by the Vincentians, announces the release of three new units of its St. John's Catechism in the form of "sound filmstrips" keyed to the revised *Baltimore Catechism*. Each unit consists of a filmstrip plus a recorded lecture. One unit treats of the Holy Eucharist; two are on the Mass. Scheduled for release in the fall are units on the sacraments of penance and extreme unction. St. John's Catechism was begun in 1951; of 30 units planned, 15 are now completed. (Filmstrip plus recording, \$12.50).

► An international exposition of religious art is being planned for Cologne next year. Preparations for this event will be included in the Oct. 5-9 congress in Lucerne of the artists' section of Pax Romana, international Catholic intellectuals' group. For further information on both events write Dr. F. Pfammatter, Secretariat of Catholic Artists (Pax Romana), Kapelergasse 15, Zurich I, Switzerland.

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Red China's Trojan Horse

With the peaceful coexistence line being peddled by the Soviet bloc on all fronts, the threat of renewed Communist aggression in Asia has receded. There is more than one way, however, to skin a cat. Infiltration can still achieve the Communist purpose on that vast continent, especially in the vulnerable southeast, where the presence of some 11 million overseas Chinese gives Red China a ready-made instrument for subversion.

Peiping is very much aware of these expatriates. In his recently published *China under Communism*, Richard L. Walker gives the results of the Mao Government's 1953-54 census. Quite brazenly Red China included in her population of 601.9 million the 12.3 million overseas Chinese scattered throughout the world, even though most of these are generations removed from the homeland.

The overseas Chinese have long played a dominant role in the economic life of Southeast Asia. Their strong clannishness has kept them intact as a community and built up a wall between them and the native populations. With the rise of local nationalism, these Chinese looked to China for protection, a task which the now dispossessed Nationalist Government readily undertook. In consequence the countries of Southeast Asia have always been quick to fear the threat of a Chinese *imperium in imperio* in their midst.

Yet, in all fairness, it must be admitted that no Southeast Asian Government has ever made a serious attempt to assimilate these Chinese into the native culture. Malaya is a typical case. As Victor Purcell points out in *The Chinese in Southeast Asia*:

For thousands [of overseas Chinese] the only means of receiving an education of any sort was in the Chinese Nationalist schools; the doors of the Malayan civil service were opened to Malayans but not to Chinese; the whole policy of Federated and Unfederated Malayan States was pro-Malay.

Small wonder that the Malayan-born Chinese were forced into the arms of the Government of Nationalist China, a remote country they had never seen.

The fact that the overseas Chinese have always given allegiance to the Government in control of the homeland now sets the pattern for the "peaceful penetration" of the area by Red China. So far the Reds have failed in wooing the expatriates, chiefly because of the extortion campaign which, during 1949-50, milked them of \$25 million a month. In 1952 they pledged their loyalty to the Nationalist Government on Formosa.

One year later, however, the Reds began changing their tactics. They set themselves up as the champions of the overseas Chinese against the Governments where they reside. They began a systematic recruitment of students, whom they returned to Southeast Asia as organizers. It was these who were no doubt

EDITORIALS

responsible for the Singapore riots of last May which resulted in the death of UP correspondent Gene Symonds. Peiping even allotted the Chinese abroad 30 seats in the National Assembly which met in the Red Chinese capital in September, 1954. As Mr. Walker notes, Red China is treating the overseas Chinese in a manner "reminiscent of Hitler's handling of his nationals outside the borders of the German fatherland."

It will take little to swing the pendulum of overseas Chinese political opinion back to the left. Anti-Communist as they may now be, it is no secret that Chinese all over the world take pride in the new status of their homeland as a world power. Any further weakening of Chiang Kai-shek's Government will tend to drive them into Peiping's camp. The complete collapse of Nationalist China would give Red China the allegiance of the overseas Chinese and their support for any moves Mao Tse-tung may plan for Southeast Asia. A hasty decision reversing our Formosa policy, or even the admission of Red China into the UN, could have a disastrous effect on the whole crucial area.

Disarmament at Geneva

The six-day Big Four Geneva conference "at the summit" beginning July 18 will be too short for more than a feeling out of each other's attitudes by both sides. Most of the time will be consumed making translations. Only European questions, such as the unification of Germany, are planned for discussion. Disarmament also will be broached.

Disappointing as has been all postwar jockeying to halt the foreboding armaments race, it is still possible that some inching toward a reduction of arms can be achieved. The meetings, beginning last February 25, of the UN Disarmament subcommittee (which comprises the Big Four plus Canada) were supposed to be secret. Because the USSR broke this rule, the Western powers on May 13 revealed the respective proposals and counter-proposals.

Not only the prohibition of nuclear weapons (the old, self-interested Soviet theme, which gets tangled in the problem of effective controls) but an across-the-board, "phased" general reduction of troops and conventional arms are under discussion. The USSR has broadened the area of negotiation by proposing the withdrawal of all troops from foreign territories. The paramount goal of Soviet policy, of course, is somehow to neutralize Western Germany as a military power. We cannot afford to put our prize partner on the

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block, of course, but must try to win what concessions we can without giving away too much.

No decisions will be reached at Geneva. So there seems to be no real danger of "appeasement." There is even a little ray of hope in so far as disarmament possibilities have somewhat widened recently.

Improve social security now

Efforts in the House to amend the Social Security Act during the present session of Congress have run head-on into the stubborn opposition of the Administration, represented by Secretary Hobby, and of Sen. Harry F. Byrd, chairman of the Senate Finance Committee. Curiously, Mrs. Hobby and the Senator from Virginia offer the same reason for resisting amendments at this time. With a show of prudence and concern for the integrity of the social-security system, they insist that full public hearings should precede any major changes in the law.

Considered superficially, this position does appear most reasonable. The people of this country have about \$21 billion invested in the social-security trust fund. They might be expected to resist any improvised tinkering with a law that touches so immediately the security of their old age.

A closer inspection of the House bill which the Ways and Means Committee approved on July 6 reveals, however, that apprehensions on this score are groundless. The bill has four main features. It extends coverage of Old Age and Survivors' Insurance to the professionally self-employed (except medical doctors). It lowers the age when women become eligible for benefits from 65 to 62. It provides that insured workers who become totally disabled will receive full OASI benefits any time after reaching 50 years of age. Finally, to cover the costs of these improvements, the bill raises the social-security tax one-half per cent for both workers and employers.

As Mrs. Hobby and Senator Byrd ought to know, the changes recommended by the committee are not new. They have been the subject of congressional hearings on a number of occasions in the past. Most of them were proposed in 1949 by the expert Advisory Council of Mr. Byrd's own Senate Finance Committee. In no sense can they be considered improvised.

Furthermore, the Ways and Means Committee, though it held no public hearings, studied the changes for a solid two weeks before reporting out a bill. It knows how many professional people would be affected (220,000), how many wives and widows (800,000), how many disabled workers (300,000). It knows what the changes would cost (\$1.7 billion a year). It knows that the proposed hike in the tax exactly covers the increased costs.

In the light of these facts, why hold public hearings? Perhaps the Administration and Senator Byrd have other and more substantial reasons for opposing changes now. Certainly, the reason they have advanced scarcely merits any serious consideration.

Should we overhaul our criminal laws?

Criminal law aims at protecting society. It prohibits certain crimes and prescribes a correlative set of penalties for their commission. A fixed punishment hangs over the head of the prospective criminal and, so the theory goes, tends to forestall his committing a crime or at least discourage its repetition once he has experienced the penalty.

Isn't that about as close as we can come to effective justice in this imperfect world? Is there any other way to protect the community? To set up an adequate "social defense" against criminality?

During the 19th century these principles were taken for granted. People began to question them, however, when the researches of Lombroso popularized the theory that criminals are born that way, and can't help it. Later, when Ferri and others made the criminal more or less the product of bad environment, the chorus mounted. At first the tendency was to deny the responsibility of the criminal. He committed wrongs in spite of himself. But today the more persuasive voices pay full respect to the essential freedom of the average criminal. Yet they still demand an overhaul of the whole penal system and a bold new approach to the handling of criminals.

Time and again exacting studies have shown that the present system does not provide the "social defense" at which it aims. Mere punishment apparently has little deterrent effect. Crime is on the increase. The penitentiaries are crowded with repeaters. Reform schools seldom reform their inmates, but often corrupt them.

In Belgium, England, France and Sweden, postwar prison reform is veering away from old concepts and accepting the new. Writing in the Parisian Jesuit *Etudes* for June, Marc Ancel, counselor at the French Court of Appeals, speaks for the modern approach which centers on the notion of individual responsibility. This approach rejects the classic penalty-punishment with its objective impersonality. It insists that those guilty of anti-social acts should have reasoned treatment that is scientific as well as concrete and individualized.

Undoubtedly some criminals will not respond to such a process of "resocialization." That is no reason, M. Ancel points out, to presume this of any given criminal in advance. Each should get his chance for social revival rather than submit to the automatic, anonymous penalty which neither intimidates others nor improves the one on whom it is imposed.

The ultimate aim of the new movement is "the spiritualization of public policy toward the criminal." Since the new view looks to the defense of the human person, not only as a law-abiding member of the community, but even in his defiance of the community, it has its roots in the true Christian tradition of charity and redemption.

"Progressists" mix Marx and Christianity

Robert A. Graham, S.J.

Not very much has been written in this country about the "Christian progressists", whose publications have recently, in a series of decrees, been condemned by the Holy Office. This is the movement or current of ideas in Europe which seeks to reconcile Christianity with Communism. Church authorities have been obliged to issue repeated warnings to the adherents of this group. A decree dated February 3, 1955 condemned the Paris-edited *La Quinzaine*. There seems to be no doubt that a certain number of the priests who refused to submit to the decision to discontinue the "priest-worker" experiment in its original form in France were strongly influenced by progressist ideas. More recently, within a week at the beginning of July, the Holy Office also condemned progressist organs appearing in Poland and in Hungary. It condemned at the same time a book, *Essential Problems*, in which Boleslas Piasecki leader of the "social Catholics" in Poland defends and promotes progressist ideas.

MISAPPLIED CRITICISM

Probably because so little is known in this country of the progressist movement, criticism made of it in Europe have been misunderstood and misapplied here. For instance, a December 17, 1954 NC dispatch from Toulouse caused a few editors to comment gravely on the "dangers" of the social apostolate. The dispatch in question reported an address delivered on November 16 by Msgr. Bruno de Solages, rector of the Catholic Institute of Toulouse, on the occasion of the fall convocation of the institute. The speaker was quoted as criticizing the progressists for putting temporal reform before spiritual reform. Christ, he said, did not wait for slavery to end before evangelizing the world.

Some Catholics in this country seem to read in these words and other commentaries on the progressists a criticism of those priests and laymen in the United States who have been most active in the social apostolate. In reality, the Christian progressists have little or nothing in common with those working for the establishment of a Christian social order. For, being pro-Marxist, they hold that Catholic social teaching is inadequate to solve the problems of modern industrial society. They even hold that the Church does not have, or should not have, a social theory, let alone try to put it into practice. What was wrong with the editors of *La Quinzaine* and the progressists generally is that, in their preference for Marxism, they ignored the papal program. In the process, of course, they also ignored the Vatican's directives on cooperation with Communists.

Recent actions by the Holy See against the "Christian progressists" in various European countries caused a certain amount of misunderstanding in this country. Some asked whether those who are working here in the field of social order did not fall under the same censures that were leveled against the "Christian progressists." Fr. Graham, an associate editor of AMERICA, who acquainted himself at first hand with European Catholic attitudes in 1948-52, offers his analysis of the situation.

An editorial in the *Osservatore Romano* of February 5, 1955, following the condemnation of *La Quinzaine*, put Monsignor de Solages' line of thought in the right perspective, if a reading of the full text of his address (*La Croix* of Paris, December 2, 1954) were not sufficient. The *Osservatore*'s commentary took occasion of the condemnation, not to play down the social apostolate, but, on the contrary, to insist upon the importance of Catholic social teaching. It recalled a much-quoted statement linked with Canon Joseph Cardijn which is fairly well known in this country. Speaking at the congress of the Young Christian Workers (JOC) at Versailles on May 22, 1947, the 20th anniversary of the Jocist movement, Canon (now Monsignor) Cardijn warned his listeners of the necessity for workers to become familiar with the social teaching of the Church. The real danger was not communism, he said, or socialism, but the workers' tragic ignorance of what the Church has to say.

Canon Cardijn quoted the present Pontiff to this effect. In an audience which he had with Pius XII after the liberation, he told his hearers, the Pope said to him: "The greatest danger for the Church today is that the laboring masses know nothing, absolutely nothing, about the social doctrine of the Church." Different versions of this quotation are in circulation. The above is taken from the transcription of the proceedings of the Jocist congress as published in the December, 1947 issue of *Masses Ouvrières*, which is also the source cited by the *Osservatore Romano*. This part of the speech has been published by the Vatican newspaper not once but twice (March 31, 1954 and February 5, 1955), each time in connection with the progressists. It is true that the *Osservatore* did not say that these words are from the mouth of the Pope himself. The Pope does not give interviews. It is therefore all the more noteworthy that the *Osservatore* laid so much significance upon a quotation it knows is attributed to the Holy Father.

CHRISTIAN PROGRESSISM

A brief look into the tenets of the Christian progressists is sufficient to explain why the condemnation of *La Quinzaine* was accompanied by a plea to return to the social teaching of the Church. It will also explain how little applicable to this country were the remarks of Monsignor de Solages. The progressists do not attempt to "baptize" Marxism by interpreting its doctrines in a Christian sense. They accept it as the coming form of society, with all its atheism and materialism. For them, communism is inevitable.

Capitalism is an evil in itself. They see it as their mission to save the Church against the day when the revolution has come. Some remarkable conclusions stem from these premises.

The Church, in the progressist theory, should fight against capitalism. But, since communism is the only answer to social injustice, the Church should help the coming of the Marxist revolution. The Christian apostle should therefore work first for the achievement of Marxism. Then, but only then, he should start to evangelize. For, otherwise the Church would only be the tool of capitalism.

This was the theory specially linked with Maurice Montlucard, whose book *Les Événements et La Foi* was put on the Index under date of March 16, 1953. This was a new version of the slogan "politics first," which was coined years ago during the time of *l'Action Française*. The idea seems to have been a key thought in the minds of some of the priest-workers, or at least of the extremists, such as those who joined the Communist protests when Gen. Matthew B. Ridgway arrived in Paris in May, 1952 to take over the command of Nato.

The relation of the progressist theories to the Church's social action has recently been summed up by Rev. Pierre Bigo, S.J., director of the well-known Paris social institute, *l'Action Populaire*. Writing in the May, 1955 issue of the *Revue de l'Action Populaire*, he showed how far the progressists are from Catholic thinking. If the Church, he said, is beyond temporal matters, that domain being reserved to communism, or if her role is to put herself at the service of a political undertaking, such as the class war, there is no room for a social doctrine of the Church. Another conclusion follows immediately: there is no room for social action either, and the Church should not attempt to penetrate social institutions in order to inform them with the life-giving principles of the gospel. As Père Bigo pointed out, such views are made possible only by projecting the dialectic of class into the religious conscience.

How could such an aberration ever take its rise among Catholics? There are theoretical and practical explanations for this phenomenon. On the theoretical level, Monsignor de Solages summed up the paradox of the Christian progressists when he declared: "From a supernaturalism that abstracts from the natural, one falls easily into a naturalism that dispenses with the supernatural."

On the practical level, the Holy Father gave at least one explanation in his delayed Christmas address of 1954, which is that not enough zeal and devotion has been put into the true Christian social apostolate. As a result, many misguided but well-intentioned souls have been led to seek other solutions to the injustices of modern society. The Pope expressed regret that there are those who disparage Catholic social teaching as either invalid or ineffectual. He severely indicted those responsible for such views. Those priests and laity, he said, who do not

act as apostles of the Catholic social program will be responsible when "groups of youth and even pastors of souls let themselves, in some instances, be won over to radicalism and erroneous progressism."

Behind those words looms the tragic story of the priest workers, as well as other crises in recent years among Catholics in the social field. These developments could have been averted, the Pope said, had the Church's own doctrine been timely pushed with vigor and confidence.

MEETING OF RIGHT AND LEFT

The criticisms leveled against the Christian progressists have therefore no application to those in this country engaged in the Christian social apostolate. The criticism falls elsewhere among us. The progressist denial of the social doctrine of the Church and of the right of the Church to play its salutary role in the formation of modern social institutions is shared by not a few in America, though the latter take this position to exonerate capitalism rather than communism from religious criticism and evaluations.

Thus do apparently contradictory extremes coincide. Basically, the same danger exists in both America and Europe—that of sterilizing the Church's social apostolate. The main difference is that in Europe this danger comes from the extreme Left. Here it comes from the extreme Right.

Cooperatives help build the new India

Louise C. Brown

DURING THE PAST FEW YEARS India has been flooded with Communist propaganda. Literature printed in English and slanted toward the young intellectuals has poured into the country from Russia and Communist China. It is far superior in quality to that published by the local Communists. Because it is so heavily subsidized, this literature is being sold, far below cost, at fabulously low "giveaway" prices.

On the other side the picture is almost a blank. Books published in the West are so scarce as to be almost nonexistent and those available are sold at such high prices than only a very few can afford them.

The disastrous results of this deluge of Communist propaganda can be lessened by sending to India books published in this country. AMERICA'S appeal

Mrs. Brown, of the Palo Alto, Calif., Consumers Cooperative, learned cooperation in a co-op organized by World War II veterans at Cornell University.

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(11/13/54, p. 176) for books for India was a welcome step in the right direction. But is it enough? Is it enough to follow a policy of containment, plugging holes in the dike after some of the damage has already been done?

To be truly effective and to counteract the Communist poison that has already seeped into the minds of India's young people (and future leaders) during the past few years, we must back up our ideas with positive action. As M. R. Masani, a former member of the Indian Parliament, put it, "Propaganda divorced from deeds, the printed word without the human presence, can now have but a limited appeal. One American working with us in India can exert more influence than a large number of dollars or a heavy pile of literature."

Realizing that acts must be exported as well as ideas, a small group of residents of Palo Alto, Calif., embarked on a project to put words into action. These people are members of the Palo Alto Consumers Cooperative Society, more familiarly known as "the co-op."

The immediate goal of this project was to raise money, by the simple and oft-tried method of a used-book sale, to help an American already in India to do a more effective job of teaching people in that underdeveloped country how to help themselves in democratic fashion. The long-range plan was to spread the idea of cooperatives. Co-ops, many people believe, would not only do much to alleviate the desperate poverty that is the breeding ground of communism, but would also provide a positive answer to many in India who fear that Western civilization is synonymous with economic imperialism.

WANTED: ONE JEEP

In July, 1953, the Books For India Project was launched in Palo Alto. After considerable correspondence with Tom Keehn, an American representative of the Cooperative League of the U. S. A. who is working in Delhi with the Indian Cooperative Union, the Palo Alto group learned that what was most needed by India's co-op workers was a jeep. Efficient transportation is a must. Mr. Keehn's time and talents has to be divided among the 135 cooperatives already in existence near Delhi. Because most of these are farms scattered within a 25-mile radius of the city and accessible only by oxcart trail, one can readily understand that a jeep would be a most welcome gift.

In August, 1953, the committee wrote to our then Ambassador, Chester Bowles, for his appraisal of the project. "I am sure," he wrote,

that a jeep would be a very valuable and much appreciated gift to the Indian Cooperative Union. Your idea of assisting the Indian people on the local level is also a sound one. Efforts such as the one your group is making help to strengthen

work done by government agencies and some of the larger foundations.

The cost of the jeep was \$2,000. Through sales of used books, the Palo Alto Cooperative was able by March 2, 1954 to send the first \$1,000 to the Indian Cooperative Union. A few weeks later another \$400 was sent. By the end of April an additional contribution of \$300 was furnished by the Berkeley, Calif., cooperative. This group had sponsored an India Day with exhibits of arts, textiles, handicrafts, Hindu music and authentic East Indian curried foods prepared by six Indian students from the University of California. The remaining sum was borrowed from the Cooperative's own credit union. In May of 1954 the Indian Cooperative Union had received sufficient funds to purchase the jeep. They immediately christened it, "The Spirit of Palo Alto."



PRINCIPLES OF COOPERATION

The principles of cooperatives are fundamental to a truly democratic way of life. They are the guiding lights that chart the middle way between the Charybdis of big government and the Scylla of big business.

The first and foremost principle is that membership is open without regard to class, creed, color or political party. In a country like India, where the attitudes of white rulers in the past have generated an acute color-consciousness, this tenet of equality is of utmost importance. Again to quote M. R. Masani: "Every act of racial discrimination is used with devastating effectiveness by Communist propaganda. This racial factor is the Achilles heel of all Western countries in the clash of ideas in contemporary Asia."

The second principle of cooperatives is that each member-owner shall cast one vote and only one, regardless of the number of shares he may hold. Just as in this country all voters, whether rich or poor, are allowed one vote and one vote only in the election of men who will govern our nation, so cooperative members are limited to one vote apiece. This is important because, as many critics of big business have pointed out, the concentration of power in the hands of those who have the most wealth tends to create an autocratic system that is the very antithesis of democratic ideals.

Because cooperatives exist to meet the needs of the people who form them rather than to provide a high return on invested capital, principle number three states that "invested capital shall receive a fair but *limited* return." Emphasis is on the word "limited." This limitation will discourage the wealthy from investing in cooperatives solely for the profit motive. In India, the guns of Communist propaganda have been aimed at our over-materialistic business culture. So this principle of limiting the return on invested

capital can be one of the best means to destroy the communist myth that all Americans are Greedy Capitalists.

COOPERATIVES IN INDIA

Indians need and desire assistance, but at the same time are suspicious of accepting any aid for fear of losing their newly found freedom. Memories of Western imperialism still linger. Cooperatives encourage people to help themselves. They come into existence when a number of people organize a business, not for profit, but because they want goods or services for their own use at a reasonable price. They encourage initiative by stressing the importance of the individual and by encouraging him to become a vital and responsible force and play a constructive role in his own community.

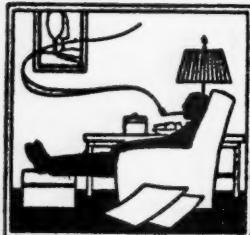
What success, it may be asked, have cooperatives had in India? Their performance in the seven years since the Indian Cooperative Union was founded has been impressive. In 1948 a cooperative was organized in Delhi for the purpose of marketing handicraft work produced by refugee women. This emporium flourished and extended its operations beyond the limits of the city so that now handicraft work from all over India is marketed abroad through the Delhi cooperative. In February, 1954 a large exhibit of

this work was sent to the International Trade Fair in Seattle, Wash.

But it is in the field of agriculture that cooperatives have made their greatest and most significant strides. "Cooperative farming," the Indian Cooperative Union claims, "is an effective lever for transforming and improving agriculture, which is the basis of Indian economy." Joint farming experiments have been initiated in the rural areas around Delhi. In 1952 the Indian Cooperative Union prepared long-range plans for these farms. The main features of this program included construction of tube-wells, cement-paved channels for redistribution of water, cattle sheds, storage go-downs for grain fodder, and the acquisition of tractors, milch cattle and poultry birds. Plans were also made to improve sanitary and housing accommodations for the farmers and to provide some facilities for medical aid and education.

Financing of this program has been made possible by state assistance and generous contributions from individuals and organizations in the United States, England and New Zealand. There is much that we as individuals can and ought to do to further the work of such Americans as Tom Keehn, who are struggling side by side with Indian leaders to give the people of that country the material and spiritual assistance they so desperately need.

FEATURE "X"



Fr. Miller, who offers this meditation on the human problems involved in teaching retarded high-school students, teaches in a Catholic high school, as well as being an assistant in a parish.

LUNCH FINISHED, you repair to your haven of rest, the faculty room, where you can insert a welcome cigarette between your lips and relax. As you flick your lighter, a quick glance at the clock informs you that the time is 12:38. You have seven minutes before your next class, five minutes in which to enjoy the luxury of a smoke.

"Enjoy a smoke" and "relax with a cigarette" are loose terms. As you inhale you must busy yourself about many things: take your books from the shelf, rifle through yesterday's homework papers to make sure nothing has been overlooked, check the fourth and fifth buttons on your cassock to make sure that pen and pencil are still present, look over the teacher's bulletin for special notices, page through—and there's the clang of the bell. 12:43.

Taking a long draw at the cigarette, you crush it out, pick up your impedimenta and, with cassock billowing, head down the corridor for Room 4A.

That title, 4A, fools a lot of visitors to the school. They judge that this is obviously the best senior room. As a matter of well-known (to the teachers) fact, it simply means that this is the room at the head of the stairs on the fourth floor. The boys in the room are seniors, but not the best. Of the 250 boys who compose the senior class, the 35 in Room 4A are the slowest and most difficult learners.

Walking down the corridor, you allow your mind to flit back to the groans you heard yesterday when you assigned as an exercise the writing of 20 sentences containing some form of the passive voice. Once upon a time you would have complained that the treatment of active and passive verbs had no place in a senior English class, but belonged only to the freshmen. Now you wonder if Jack will understand that "is held" is not the past tense. Once you thought that senior classes should write poetry; now you hope that you can convince Tom that "to sleep" is really active.

You execute a right-face into the room, place your books on the desk with a trace of well-rehearsed edginess and sweep the silent 17- and 18-year-old men-children with a glare designed to conceal the fact that you like them in spite of their mistakes. As you make the Sign of the Cross, you offer the prayer for a very special intention; Bob need not know that you are praying he will have the right answer at least once today.

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between the active and passive voice of a verb." Silently you pray as you continue, "Any questions?"

Your prayer is not answered. Chuck's hand is waving.

"Fadder—don't get mad—but why do we hafta know this stuff? If I go in a drug store to get a pack of cigarettes, the guy at the counter ain't gonna make me ask for 'em in the passive voice."

He sits down in triumph. Get out of that if you can.

And that is class as it begins in 4A: class with a group of boys who are congenial, likable, sincere. In your heart, you agree with Chuck. There are 1,500 boys in school here. Thirteen hundred will profit from the courses offered. But what about the other 200? What about Jack and Tom and Bob and Chuck and the others like them? You are fond of these boys. But you and all the other teachers—priests, brothers and laymen—feel that they are hopeless.

Morally they are good boys. They cause no disciplinary problem in the school; they are not even lazy in the accepted sense. They do the best work they can, and turn in something every day. They want a Catholic high-school education, even though they do not know why they want it. Nevertheless, and you might as well face it, they just cannot learn. School is not for them. You heard a teacher say, just yesterday: "I don't try to teach them anything. I tell them stories, read to them, play games. All you can do with a gang like that is keep them entertained."

How did these boys get into the school? The diocesan rule says that any boy who applies for admission will be accepted, and no boy will be dismissed except for serious disciplinary trouble. Those are the conditions which gave birth to Room 4A. Some Catholic boys, convinced that a high-school diploma means success and equally convinced that they have no business in a public school, applied for admission. A group of freshman teachers had the good sense to realize that failing the boys in exams would not help, therefore passed them. Sophomore and junior teachers knew the same thing, and so you have them now.

To fail them will not ever solve the problem. No matter how long they remain in school, they will not increase their capacity for knowledge. And to graduate the 35 in Room 4A will not solve the problem, for there are more coming forward in each of the lower classes.

What, then is the solution? The school owes these boys something. They have brought their trust to you; you must give them something in return. You owe them care and interest and help. You owe them, to put it bluntly, love. Yet, if you shut your eyes to accomplishment and pass them because they want so badly to be passed, then you are not fulfilling your obligation to the others in school, the 1,300 who not only try, but also succeed.

It is because there are so many who do succeed—or at least who can—that the problem exists. Our students want their diplomas to mean something. They want their high-school education to give them some-

thing solid and practical. They are plugging their way through four years of more or less difficult courses so that when the time comes they can say proudly to some employer: "Of course I can do this work. I graduated from St. Paphnutius (or St. Cunegunda or St. Oscar) High School."

But if that employer has previously hired a graduate of St. Paphnutius (or St. Cunegunda or St. Oscar), only to find him incapable of spelling his name correctly, the argument will lose some of its validity. The reputation of the high school will have been lowered.

You owe to every student who does his work well and conscientiously a diploma which carries with it prestige and value. You must not lower the reputation of the school. As a teacher you find the solution unbelievably simple. Set a standard; if a boy cannot meet your standard—well, that can't be helped. But as a priest-teacher you find flaws in the solution. If you fail him, he will go to a public school, where, because of different standards, he will pass. But in a public school, his religion will be in danger. It is your obvious duty to try to keep him under a Catholic aegis as long as this is feasible.

Feasible: there is the elastic word. What does it mean? To some, a boy can be feasibly kept in a Catholic high school until he can be graduated. To others, he can be kept until he can be convinced that school is beyond his power. To others, he can be kept until your standards have been lowered to the point beyond which no standards would remain.

To you it means—well, you have never really decided what it means. In the abstract you can make the recommendation: "Set your standards for the majority. If a boy doesn't meet those standards, lower the boom." But when the practical case arises, you will invariably offer to "go along with Bill, since he's trying so hard."

You might not have said that if Bill's mother had not come to you in tears after you wrote the nasty 60 per cent on Bill's report card.

"Father, I know that he does real poor in school; but he tries. He doesn't go out at night. He really studies. Is there any way?"

And you know that there isn't any way, but you look for one nevertheless.

Or the time Sam, good-natured, helpful, anxious to please, turned in a snowy sheet of paper marred by one sentence: "i set up for two ours and i just kant do this wurk."

The trouble is that Bill does study and that Sam really "kant do this wurk."

There have been more solutions of the problem offered than reasons for the superiority of the Australians at tennis, but all of the solutions are faulty. As you stand here in Room 4A looking at Phil trying to figure out how "was holding" can be a present participle, you know that vocational training will solve nothing for him. A boy must have the capacity to learn something before he can learn the technical

terms of a trade. Easier courses? What can be easier than the matter that you are offering these seniors at this moment? Sixth-grade texts? That can lead to embarrassing questions from students and parents alike.

The fact remains that these boys want a high-school education and cannot absorb it; they expect you to give them what they are unable to accept. And the question is still before you, how to give them something without taking something away from every other boy in the school.

Look around the room at these boys. They are trying to understand what you tell them. They are reading the sentences that you write on the black-

board. They are twisting their faces in a physical effort to force knowledge inside. All because you tell them that a high-school education means that they must know these things. So you try again, "How about a sentence using the present participle of 'to fear'?"

Hopefully you nod toward Bob, who is waving his hand so anxiously. He steams to his feet. "I'm afraid."

Yes, he really thinks that he has given you what you wanted. How can you correct him when he is so proud of himself. You sigh—and the bell saves you.

But this isn't a problem that a bell can solve.

JOSEPH M. MILLER

Contemporary church architecture

Laurence E. Mawn

A magazine in the church administration field (*Church Property Administration*, Greenwich, Conn.) earlier this year announced the selections by the jury in a competition it was sponsoring to select architecturally outstanding Catholic-use buildings erected in this country during the last five years. An exhibit of the designs was held during the meeting of the National Catholic Educational Association at Atlantic City from April 12 to 15 this year. Some of the prize-winning designs are shown in the May-June issue of *Church Property Administration*.

The competition was divided into five classes: 1) small churches; 2) medium-sized parochial-school buildings; 3) playgrounds for such schools; 4) small convents; 5) remodeled school buildings. Awards were made for the work judged the best in each class.

In the church class the award went to buildings definitely not in any of the traditional architectural styles, such as Romanesque, Gothic, Renaissance; but were given for designs in the conservative Contemporary architectural idiom. This idiom or system of architectural treatment stresses sound planning and natural, simple use of construction materials and methods. The well-established trend away from the historical styles is thus dramatized, publicized and effectively focalized.

As a consequence, religious-use architecture in this country may be considered as having come of age. No longer does a church need to be Gothic to be considered churchly; nor need ecclesiastical architecture be archeological or eclectic.

Mr. Mawn, a graduate of St. John's University, Brooklyn, and Columbia University, has been a practising architect since 1926. He reviews books for architectural and liturgical magazines.

LITERATURE AND ARTS

The most prominent feature of the Catholic-use building program in the United States is its magnitude. It is larger in volume and in value than that of many large national business organizations; it is gigantic in fact and in effect. To hazard an approximation in the absence of more definite figures, the cost of existing Catholic churches, schools, rectories, convents, hospitals and other religious buildings, if constructed at present prices, would be more than \$1.5 billion exclusive of land costs. For annual operation and maintenance probably more than five per cent of that amount is now expended. Large-scale additions will be required in the next quarter-century to accommodate large-scale population shifts and increases.

Obviously this is big business. Obviously, great is the motivating faith of the Catholic millions whose free-will contributions build and maintain these expensive material structures. They clearly regard the sacrifices this calls for as well worth the making. From these factors alone, a serious obligation arises for architects and builders to strive for the best possible design and construction.

The physical costs of these structures can be estimated; their spiritual value is priceless. To the faithful millions, these buildings in time and space are not ends in themselves. They are means to the high eternal ends beyond our time and space—to the achieving of the ultimate purpose of man's creation.

During the last quarter-century and more this construction program has for the most part been conducted by the building commissions of over 130 independent, autonomous dioceses. Prior to the formation of such commissions and since their formation,

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this program has brought into existence over 15,900 churches, 7,500 chapels, 4,850 missions, 10,000 convents, 11,000 schools, to say nothing of hundreds of other buildings. Such a diversity of building types emanating from so many different sources can hardly be expected to result in a uniformly high level of taste, merit, efficiency; or, indeed, in consistent fulfillment of practical and esthetic requirements.

The general practical requirements are few, simple, basic to all construction: functional, efficient planning; sound economical construction; simple and economical operation and maintenance. In this day of unduly high construction costs, consideration of practical planning and construction economy favor the simplicity of the Contemporary architectural idiom rather than the more costly forms, shapes, motifs, moldings and similar elaborate features of the older styles.

Meeting the fundamental practical physical requirements is mere building; meeting the higher, esthetic, spiritual requirements is architecture. The esthetic requirements, in view of the spiritual ends of the buildings, should be controlling. As acts of homage by men made in the image of God, the buildings can reasonably be required creatively to reflect the order, purpose, beauty of the universe created by God to help man know, love and serve Him. Man, in his turn, should create new forms and new arrangements for God's greater glory, and to help in the salvation of His creatures. He should use his creative talents, and not just slavishly copy past historical forms.

Theoretically, buildings are not necessary for the proper functioning of the Church; but to conceive such functioning without permanent buildings would be difficult. Granted the necessity of buildings—churches, schools and all the rest—it must also be granted that they should further and express the spiritual aims of the Church. These buildings should be outward signs of the beauty, richness, vitality and energy of the Church's interior spiritual life; of the Church's modernity and position abreast of any present or future scientific and technological progress. The limits of human artistic creativeness cannot be assumed to have been reached or to be narrower than those of human scientific achievement. Architectural styles resurrected from the past are therefore not appropriate to our day. Conservative Contemporary patterns are highly appropriate; and they should be considered capable of development and refinement.

The present definite trend toward Contemporary design is in keeping with the spirit of the best periods of architecture. The best work—Gothic, Romanesque, Norman and so forth—was done in the style contemporary at the moment. Of necessity, future design increasingly will be approached from the Contemporary standpoint.

Artisans are not being trained to execute work in the traditional styles. Even if trained, skilled workers

were available, the costs of properly executed designs in, for example, the Gothic style, are today prohibitive. Designers capable of working in styles of the past will soon be lacking, since architectural schools have ceased to train students for this type of work.

The fact of the future inevitability of the Contemporary idiom or system of design should create no apprehension. To repeat, this system is based on logical layout and arrangement of spaces and the honest and proper use of modern materials and techniques. Anticipation of its future primacy should be reassuring. Proper application of the Contemporary idiom does not produce the bizarre effects known as modernistic, nor the cold, aseptic, inhuman affectations of the extremist international school. Rather, characterized as it is by a fresh, free approach, it can reach inspiring heights.

Up to now the engineering phase of the Contemporary movement has been dominant. Investigations of the structural nature and potentialities of steel, concrete and other new materials have lately led to high technical advance; structural properties and characteristics have been analyzed, charted and plotted; design formulae have been refined and perfected. Modern science has accelerated progress. Mastery of the technical processes, methods and means has been attained. The rawness of many designs of the recent past can be partly explained by the newness of materials and processes. The painful growing phase of the Contemporary architectural movement may be considered past; the spiritual and artistic phases can be expected. As a matter of fact, they are here.

As in all artistic movements, progress in Contemporary church design will be proportionate to the degree of esthetic education and appreciation on the part of the clients—the clergy and laity. Unfortunately, the publications in the church-building field do not adequately present the case for Contemporary. Books now available are even less helpful. Increased esthetic knowledge will assure the attainment of new heights. How knowledge and appreciation of Contemporary design should and could be increased is a subject meriting further serious discussion and study.

The Pax

As priest and deacon the gesture make
The Pax the choir-monks give and take;
Salute as kindly as once did wake

Jairus' child from the sleep of death.

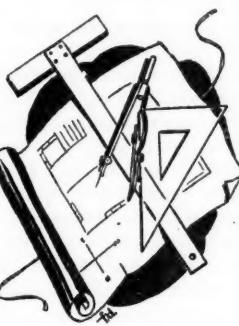
Face to face and hand to shoulder,
Greater to lesser, younger to older,
Gracious as Mary when she told her

Joyful news to Elizabeth.

All through the long monastic choir
Charity runs like stubble fire;
Surely here unbrotherly ire.

Draws no more than a dying breath?

GEORGIA LOYAL



Role of Supreme Court

THE SUPREME COURT IN THE AMERICAN SYSTEM OF GOVERNMENT

By Robert H. Jackson. Harvard U. Press. 83p. \$2

In March of last year the late Justice Robert H. Jackson was invited by Harvard to give the Godkin Lectures for 1954-55. Though his untimely death on October 9, 1954 prevented delivery of the lectures, their preparation had been sufficiently advanced to make them publishable with some slight emendations and additions by the Justice's son and law clerk. The volume listed above is the literary result.

These papers, in contrast to many of the late justice's opinions, exhibit little sparkle. Indeed, their tone at times seems deliberately grim. Very early the justice says, citing Justice Cardozo, "its [the U. S. Supreme Court's] inherent methods make it unfit for solving some kinds of problems which elements of our society have from time to time expected the court to settle." May this remark have been slanted at the segregation cases?

Justice Jackson especially stresses the vast labors cast upon the individual members of the court. Thus, in the matter of keeping the docket down, he says: "Last term (1953-54) review was sought by appeal and certiorari in 1,452 cases, only 119 of which were allowed." This sifting as a rule has to be done by the justices individually. Then there is the Saturday conference on cases argued. Referring to one of these in October, 1953, he estimates that there was time for "33 seconds of discussion per item by each of the nine justices." "The fact is," he continues, "that the court functions less as a deliberative body than as nine," which "cultivates a highly individualistic rather than a group viewpoint." In the same connection he disparages dissenting opinions. Few of them, he says, have turned out to be of much importance. However, Justice Jackson himself, it may be noted in passing, did not eschew this type of composition altogether.

But with all its faults, says the justice, the court "has profoundly influenced, for better or for worse, the course of the nation," thanks especially to its power of judicial review—a power which he asserts, "is not granted expressly but rests on an implication." Why, then, has the implication survived? Because, he answers,

. . . its indispensability to a government under a written constitution. It is difficult to see how provisions of a 150-year-old document can have much vitality if there is not some permanent institution to translate them into current commands and to see to their contemporary application.

And as for getting rid of the constitutional system itself, that is impossible for the simple reason that we couldn't agree on any other (p.58).

The extreme vulnerability of the court is another theme touched upon. Much of its jurisdiction springs immediately from acts of Congress; its size is similarly determined, and if the justices' salaries may not be diminished in dollar terms, they are always subject to inflation. There are, in fact, two great "danger potentials" over which the court has no control whatever: the war-declaring power, which has lately gravitated into the hands of the President (*vide Korea*), and the power to tax and spend (pp.59-61).

Justice Jackson urges one considerable reform—abolition of the diversity-of-citizenship jurisdiction (pp.33-37). This was, perhaps, useful in earlier days, he says, but is no longer. The suggestion has obvious merit and could be effected by an act of Congress.

Altogether this is a realistic book. Justice Jackson's formal legal education was too exiguous to blunt his native perception.

EDWARD S. CORWIN

The Enlightenment

THE AGE OF IDEAS

By George R. Havens. Holt. 474p. \$6

This book traces the course of ideas in 18th-century France.

Since ideas live only in people, Mr. Havens recounts the lives of the varied and colorful personalities who gave them expression. He re-creates the past, viewing the places and people as they appeared to contemporary eyes and inciting his readers to feel for themselves the alarms, fears and doubts that beset those troubled times. His method is to take up the great writers of the age one by one, narrating their biographies, analyzing the influences which molded their thinking and discussing the ideas they developed. Frequently the impact of their ideas on our own institutions is made clear, as for example in the case of Montesquieu's *Spirit of Laws* on the structure of the American Constitution.

As background Mr. Havens first

BOOKS

considers four transitional figures: Louis XIV, whose absolutism and misrule fermented the reaction that led at length to the French Revolution; Pierre Bayle, whose critical works became an arsenal of facts and arguments for his successors; Fénelon, who was exiled because he challenged his monarch; and Fontenelle, who devoted his long life to clear and popular accounts of science.

By the end of this transitional period, which lasted until the first quarter of the 18th-century, France began to seethe with criticism. Montesquieu, Voltaire, Rousseau, Diderot and Beaumarchais, writing with a vigor and originality rarely equaled, learned to circumvent official censorship by the use of fiction and surreptitious publication. Sometimes governmental authorities discreetly looked the other way and permitted the publication of transparent allegories so long as they did not cause an audible explosion. The quill was a weapon in the struggle for freedom as much as the pike, sword or cannon.

The 18th-century philosophers were intensely concerned with everything that affected the welfare of their fellow men. Many of the problems that gave them concern remain our own anxious concern today.

The Age of Ideas has many of the qualities of a good novel. It pulsates with the excitement of conflicting personalities and viewpoints and the turbulence of men struggling for freedom.

This is not to suggest that *The Age of Ideas* is a series of novelized biographies. The author, a former Guggenheim Fellow and a recognized authority on 18th-century France, eschews the easy lure of fiction. He records, describes and analyzes. There is no need for invention, for the narrative itself is intrinsically exciting and Mr. Havens tells it with the assurance and grace that come from ripe scholarship and imaginative insight.

Documentation is provided by notes in the back of the book which refer to pages and lines in the text. This device makes unnecessary the use of superscript figures which might prove annoying to the general reader who is uninterested in establishing the authenticity of every disputable point.

The religious views of most of the writers of the Enlightenment were immature, to put it charitably, and

Mr. Havens inconsistently counts the *saints* and *heretics* and finds *The Age of Ideas* stimulating.

Treadmill

THE MAN IN THE FLANNEL SHIRT

By Sloan Wilson. 304p. \$3.50

Let it be said that one of the best books of the year is *The Man in the Flannel Shirt*. Even this reviewer, who has short pieces of the year, found his adventure in the flannel shirt during World War II prepared him for the book. The title refers to the man of the inner self, who, in pursuit of himself and his ideals, in one direction or another, however, becomes a surance, semi-fictional novel.

Tom Rath is a pretty young man, the son of a dren, and a member of an urban West Point family which he entered after graduating from Princeton. Betsy, his mother, is a trooper for the family. When this son of a general has been married to Betsy, Tom has come to like his living in New York City, where he has become observant of the insecurities and the insecurities that affect the city and leaves it with a perate resolve.

At this critical moment, a relatively public-relations man in a plush United Nations office in Rockefeller Center, for the job and the pay, pretty sure it will be a good one, he will be an assistant to the company's president, who will write a speech to deliver before the UN, and which, in view of his being drafted into the army committee of the UN, is much frustrating.

Mr. Havens occasionally points out inconsistencies. Readers who can discount the superficial theology of Voltaire and his fellow philosophers will find *The Age of Ideas* rewarding and stimulating.

FRANCIS GRIFFITH

Treadmill

THE MAN IN THE GRAY FLANNEL SUIT

By Sloan Wilson. Simon & Schuster. 304p. \$3.50

Let it be said at once that here is one of the finest first novels of 1955. Even this reviewer's previous acquaintance with Sloan Wilson's delightful short pieces in the *New Yorker* about his adventures in the Coast Guard during World War II had not prepared him for a novel as good as this one. The theme is the familiar one of the inner struggle of a young man in pursuit of financial security for himself and his family, who is pulled in one direction by materialistic considerations and in the opposite one by his own conscience. It has seldom, however, been handled with such assurance, sensitivity and skill in a first novel.

Tom Rath is 33 years old, has a pretty young wife and three children, and a look-alike house in suburban Westport. During the war, which he entered immediately after graduating from Harvard and marrying Betsy, he served as an Army paratrooper for four and a half years. When this story begins, he and Betsy have been married for 12 years, and Tom has come to the conclusion that his living expenses are increasing faster than his salary as assistant director of the Schanenhauser Foundation, a philanthropic organization in New York City. As a result he has become obsessed with a feeling of insecurity and personal failure which affects the tranquility of his home life and leaves him with a kind of desperate resolve to make more money.

At this critical point he hears about a relatively high-paying job in the public-relations department of the plush United Broadcasting Corporation in Rockefeller Center. He applies for the job and gets it—though he is pretty sure it is not the type of work he will be happy at. As a special assistant to Ralph Hopkins, the company's president, he is assigned to write a speech which Hopkins will deliver before a medical convention and which, it is hoped, will result in his being drafted to head a national committee on mental health. After much frustration Tom turns out a speech that works, and quickly finds

himself Hopkins' fair-haired boy. A bright financial future seems assured if he will submerge his conscience and permit himself to be moulded into Hopkins' pattern of the 24-hour-a-day executive. Largely through the influence of Betsy he resists the temptation and admits to Hopkins, in a climactic hotel-room scene when they are together on a business trip in Hollywood, that his family life is too important to allow him to undertake the complete dedication to business that Hopkins requires.

During the summer and early autumn covered by the novel, Tom also resolves another dilemma of conscience. During a wartime assignation in Rome, Tom fathered an illegitimate son, the existence of which he has kept a secret from his wife. When he learns, through a chance encounter with a former Army buddy with relatives in Italy, that Maria and the boy are in straitened circumstances, he decides to contribute regular allotments from his salary for their support. To do this, of course, means that Betsy must be told. The logic of Tom's self-exculpation during this dramatic scene should cause Catholic readers to shake their heads in dismay. Betsy, however, adjusts herself to the wound, unselfishly gives her approval to the allotment, and another crisis is averted. This, conveniently enough, does not take place until the end of the book, by which time Tom is making enough money so that the stipend is not too critical. One cannot help wondering what would have been the result had he been forced to deal with the problem during his less prosperous days.

In addition to the worlds of business, war and domestic life, Mr. Wilson also gives us glimpses of the anachronistic world of Tom's boyhood on the occasion when his aristocratic grandmother dies at the age of 93 and it becomes necessary for him, as her only heir, to settle the estate. Tom's decisions are rather conveniently assisted by this fortuitous inheritance. To this reviewer, this seems like tying things up a little too neatly.

From all the above it must be obvious that the author has crammed an awful lot into 300 pages. It would have been a better book had he left some of it out. The four worlds of Thomas Rath are all believable, but the flashbacks necessary to keep them all in motion sometimes impede the progress of the story. Mr. Wilson is at his best when writing about the present—the vicious treadmill of upper-class suburban life peopled by young men in gray flannel suits (which Tom describes as a civilian uniform of the day) striving to get ahead and still

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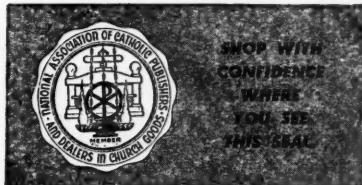
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maintain a sense of perspective. What he has to say about this milieu is meaningful and true and will strike home again and again to many readers.

With his characters, Mr. Wilson is least successful in his portrait of the tycoon, Ralph Hopkins. The distracting chapters exploring his shallow home-life, his neurotic wife and misguided daughter are superfluous and would better have been omitted. Otherwise he succeeds notably. Tom and Betsy are superbly drawn and even the minor characters—particularly old Edward, the unscrupulous family retainer, and Saul Bernstein, the local judge—are memorable.

Most impressive of all, however, is Mr. Wilson's real gift for evoking a mood or memory in just a phrase or a few sentences reminiscent of Marquand at his best. There are snatches of domestic life and scenes between Tom and Betsy in this book that are so bittersweet, so wonderfully poignant and moving, that they will long linger in the memory of the reader.

JOHN M. CONNOLE

THE THIRD DOOR

By Ellen Tarry. McKay. 304p. \$3.50

Ellen Tarry closes her autobiography on a hopeful note because she sees evidence of changes in the South which point to a better future for her people, the American Negroes. These changes have been bought with the sweat and blood, literally, of courageous Negroes like herself who refused to be robbed of human equality.

What makes her story even more telling is the fact that having "white" skin and red hair she could easily have denied her race and "passed." But she chose to identify herself with

her race and take on all the miseries of body and soul that identification would entail. Add to that heroic decision the fact that she was born in the deep South, and it becomes clear that the "Negro problem" is not nearly so simple as that carelessly applied term suggests.

Blessed with a happy childhood in Birmingham, Ellen Tarry late felt the indignities of racial prejudice. Fortified further by an early conversion to Catholicism, she faced the blows, when they came, with considerable fortitude and maturity. This is not to say her faith never wavered, that her fists never clenched—there are no story-book heroics of long-suffering patience here. But the book is free of self-pity, and perhaps it is the very human reactions of resentment and fear that made her writing so direct.

It was inevitable that, once in New York, Ellen Tarry should find her way to Friendship House, but before that she had already begun her influence as a teacher and writer of stories for children. Under the direction of Catherine De Hueck, she established the Friendship House in Chicago and then moved on to USO work during the war and staff service in the National Catholic Community

EDWARD S. CORWIN of Princeton is the dean of U. S. constitutionalists.

FRANCIS GRIFFITH is principal of the Richmond Hill High School, New York.

JOHN M. CONNOLE is on the staff of the *New York Times Book Review*.

FORTUNATA CALIRI is instructor in English at Lowell Teachers College, Canada.

Service. She knew and was part of the young Negro group of writers who were becoming articulate, among them Claude McKay, James Weldon Johnson, Richard Wright.

This is a fascinating story, saved from being a complete indictment by her vision of a third door, not for colored, not for white, but for all of God's children, all Americans.

FORTUNATA CALIRI

THE WORD

And My counsel to you is, make use of your base wealth to win yourself friends, who, when you leave it behind, will welcome you into eternal habitations (Luke 16:9; Gospel for eighth Sunday after Pentecost).

Among the parables, that considerable collection of anecdotes which our beloved Saviour tossed off in the course of His peerless pedagogy, there are some stories that are luminously clear, such as the incomparable tale of the Prodigal Son, and a few so downright strange that they are almost exasperating. Unquestionably, this parable of a fast-operating financial Fancy Dan whom our Lord coolly praises is one of the prize puzzlers. Still, before we undertake to caution the Saviour of the world about the children and nitwits in the audience, let us devote some brief consideration to a couple of quite clear aspects of this didactic chronicle.

To begin with, Christ our Lord praises the embezzling bailiff for his farsighted prudence, and *only* for his farsighted prudence. Our Redeemer then goes on merely to suggest that a similar serious concern or wise caution or long-range suiting of means to ends might prove as profitable in very real supernatural economics as in the dream-world of material finance.

In the second place, the fact is indisputable that here we meet another of Christ's stories or remarks about money. Now whatever the Incarnate Word of God says about money must be of solid consequence to that fellow who really *is* interested in Christ and who really *must* be interested in money—the good Catholic layman.

The most sensible observation to make about the average Catholic layman in connection with money is that, like the average man of any belief or any sort, he doesn't have much of it. One of the more notable experiences in the life of any fairly per-

ceptive priest which steadily refers to who are not that the racial worry, the indubitable effects of the religious are haggard, the terribly derring dependent to have foot wear. As we begin to understand sympathy the layman a source of

Of course mains that abundance money that problem in is no more not evil at all warns us against that love of money. So, though yet be deeper of the precise To employ poverty does spiritual power.

No, it does not fastening qualities of the the average really care a why does he easy, obvious wife and chary and enter not love more.

We are living—darkly might be a for the Catholic that must other be made sanctification the Christ-represent text.

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ceptive priest is a certain impression which steadily grows upon him with reference to his friends and age-fellows who are not priests. We do not assume that the reception of holy orders automatically puts an end to all financial worry, though, oddly enough, that is indubitably one of the pronounced effects of the vow of poverty taken by religious. Nevertheless, few priests are hag-ridden by financial worry, in the terribly primitive sense of wondering seriously whether or not their dependent loved ones will continue to have food to eat and clothing to wear. As we clerics grow older we begin to understand with increasing sympathy that in the life of the typical layman money is predominantly a source of worry, not of delectation.

Of course, the Christian fact remains that it is neither the actual abundance nor the actual lack of money that constitutes the spiritual problem in this whole matter. Money is no more evil than sex or liquor; not evil at all, that is. What St. Paul warns us against is not money, but that love of money which is an idolatry. So, then, a very poor man might yet be deeply and paganly enamored of the precise thing he does not have. To employ the usual formula, actual poverty does not necessarily imply spiritual poverty.

No, it does not. And yet, firmly fastening our attention on the actualities of the situation, let us ask: if the average Catholic layman does really care a great deal about money, why does he so care? The answer is easy, obvious. For the sake of his wife and children. This plain, ordinary and entirely sound fellow does not love money. He loves his family.

We are here and now only hinting—darkly or brightly?—at what might be a deeply consoling truth for the Catholic layman. Is it possible that money might somehow or other be made a positive source of sanctification? Look, once more, at the Christ-remark which has been our present text.

VINCENT P. McCORRY, S.J.

THEATRE

SUMMER STOCK MEMO is the title of a short and pithy editorial in one of your observer's favorite diocesan papers, the Hartford *Transcript*. The editor reminded his readers:

Catholics especially should remember that their moral obliga-

tions in the matter of decent entertainment do not cease with the first days of July. An immoral or vulgar show on Broadway is just as bad in an air-conditioned barn.

The sentence that stopped your reporter's eye cautions Catholics to be "highly selective in planning to attend summer theatres." That is sound advice, of course. But what happens when a *Transcript* reader who is not also a reader of this sagacious column doesn't know what Broadway plays are vulgar, or worse? Suppose the *Transcript* reader is invited by non-Catholic friends to come along and see *Picnic*, which suggests a comedy about fun in the country, only to discover that the play reeks with sex?

Of course, the best way to avoid patronizing sleazy plays is to patronize good ones. Your columnist confesses that he cannot do any better than the *Transcript* when it comes to suggesting good plays to see in Connecticut. The best he can do is suggest St. Michael's Playhouse over at Winooski Park in Vermont.

When a conscientious Catholic in that State is invited to see something like *27 Loads of Cotton*, he can suggest: "Wouldn't it be more fun to see *Time Out for Ginger*? which, incidentally, is the current attraction at St. Michael's. The next production is Thornton Wilder's *Our Town*, followed in order by *The Man Who Came to Dinner*, *Sabrina Fair* and *The Happiest Days of Your Life*. Here is a schedule of mature, as distinguished from merely sophisticated, drama—a balanced diet running from drawing-room comedy, though enacted outdoors, to roaring, laugh-a-minute comedy that borders on farce. It is a dramatic menu that will satisfy any theatregoer more interested in drama than kicks.

No Broadway or Hollywood stars are to appear at St. Michael's. Plays there are performed by a resident company, Players Incorporated, which has never received the publicity it deserves.

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It is futile, of course, to hope for a countryside dotted with theatres like St. Michael's with resident companies peer to Players Incorporated. If there were a few in the Hartford area, or only one, both the *Transcript* editorial writer and his readers would be happier. THEOPHILUS LEWIS

FILMS

MR. ROBERTS, which has already achieved spectacular success as a novel and a play, is one of the more curious literary phenomena of World War II. It portrays the unmitigatedly raffish crew of a cargo vessel in the Pacific, which plies its literal and figurative way from Tedium to Apathy with an occasional side trip to Monotony, and is presided over by an unlovable and slightly lunatic captain who does everything in his power to increase the crew's misery, including permanently withholding shore leave. Against these, the story sets the almost godlike figure of the ship's cargo officer.

Mr. Roberts, with his selfless concern for the crew and apparent immunity to the weaknesses and temptations which beset ordinary mortals, is the nearest equivalent of a saint one is likely to find in secular literature. When, near the end, his wish for active duty on a destroyer is finally granted, and he is killed, quite accidentally and without heroic trappings, his death is not tragedy, but fulfilment.

This combination of mysticism on one hand with rowdy comedy and extreme "realism" in language and situation on the other is disconcerting and difficult to classify as to genre and purpose. Nevertheless, the work has an unquenchable vitality and a capacity for reflecting at least what are commonly believed to be the attitudes of Americans at war. These assets carry over into the very entertaining screen version (in color and CinemaScope) despite a change of directors in mid-

stream (Mervyn LeRoy took over for the ailing John Ford) and a tendency to overplay the slapstick. The job of laundering the text for screen purposes, incidentally, has been managed with a reasonable degree of efficiency.

Henry Fonda, who has been Mr. Roberts on and off for six years, plays him again and faultlessly. The others in the cast include James Cagney, who is the captain, in a highly individual but ultimately very effective performance, William Powell as the benignly shrewd ship's doctor and Jack Lemmon as the possibly lecherous, certainly ineffectual Ensign Pulver. (Warner)

HOUSE OF BAMBOO presupposes that a gang of personable but lethal ex-GI's, led by a soft-spoken psychopath (Robert Ryan), is operating a highly lucrative crime syndicate in present day Tokyo. In the time-honored tradition of cops-and-robbers melodramas, an intrepid Army sergeant (Robert Stack), posing as a paroled convict, infiltrates the gang and brings them to justice.

Besides dealing with the segment of American life we would least like to see exported, the story is too full of holes and loose ends to be very interesting on its own terms. However, photographed in color and CinemaScope in its actual locales, it is certainly picturesque and pictorially exciting. And for adults the performance of Shirley Yamaguchi, as a Japanese girl who aids the hero despite personal danger and the ostracism of her people, provides a needed extra moral dimension. (20th Century-Fox)

WE'RE NO ANGELS, based on the stage comedy *My Three Angels*, is about three Devils' Island convicts (Humphrey Bogart, Peter Ustinov, Aldo Ray) with lurid pasts but many admirable domestic virtues, who come to the aid of a debt-ridden Cayenne shopkeeper (Leo G. Carroll) and his wife (Joan Bennett). Their assistance includes promoting and serving a Christmas dinner, but mostly consists of bumping off a pair of the merchant's rich and obnoxious creditor-relatives (Basil Rathbone, John Baer) with the help of a small (as far as the audience is concerned, invisible) but deadly pet snake.

Made competently enough on a Hollywood sound stage (in color and Vista-Vision), the film is deficient for adults in two crucial matters. It is too pretty and unrealistic to suggest the genteel poverty and tropic heat of its locale; and, conversely, it is done with too heavy a hand to capture the air of whimsical unreality which makes comic murder palatable. (Paramount)

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Pleasant voice

EDITOR: In the midst of so many voices of doom, the note of hope raised in the article "Guardians of Our Heritage," (AM. 6/2), by the surely symbolically named Sr. Mary Faith, O.S.B., was pleasant to hear. In some of the most lyrical, yet restrained, prose I have read in some time, she has recalled to us many real sources of national hope and pride. With our preference for dire and sensational predictions, predictions that have accompanied every age, we are apt to deny ourselves the legitimate comfort and pride to be had from contact with our American heritage. Sr. M. Faith's low-pressed, rather gentle appreciation of that heritage is a welcome reminder.

(BRO.) LUKE MAURELIUS, F.S.C.
St. Louis, Mo.

Natural-gas prices

EDITOR: I should like to comment on Fr. Masse's article "Natural-gas prices: regulated or free?" (AM. 7/9).

The main theme of the article I interpret to be as follows: "Because there is no competition among gas suppliers at the pipeline source, the producers must therefore be regulated by the Government to insure reasonable prices to consumers."

I deny the premise for the following reasons.

In areas such as Alberta, the Williston Basin in Wyoming and the San Juan Basin in New Mexico, producers have spent many millions of dollars in the search for gas prior to the construction of any pipelines. For a time in New Mexico it was questionable whether the gas could be marketed at all in the foreseeable future, depending on to whom the Federal Power Commission awarded the pipeline franchise.

As it turned out, many producers are now sitting on their gas in Alberta with no takers, since the American companies in New Mexico are to supply the West Coast through the Pacific Northwest Pipeline Co. Wells have also been capped in the Williston Basin owing to the absence of pipelines to bring the gas to market.

It is one thing, and a very easy thing, for the layman to say that sooner or later the gas will be sold, but it is quite another to put up the money, take all the risk and then find there is no market. The so-called "consumer interests" — which in fact include the major gas utilities, who I suspect do not have the interest of the consumer alone in mind — would then say: "And if you do find a market, Mr. Producer, we will see to it that your profit is regulated."

There is, I submit, no risk in build-

CORRESPONDENCE

ing a pipeline, since you have but to line up contracts on each end before you put in a penny. And there is no risk in building a natural-gas distributing company, since it is guaranteed a monopoly. But if you try to tell me there is no risk in drilling for gas, I just won't believe it.

The facts are that the producers come first, to gamble on discovering gas; and then, after substantial reserves are proven, pipelines are constructed if it is profitable to do so.

Pipeline companies do not build first and then put themselves at the mercy of the producers. Fr. Masse puts the cart before the horse.

GERALD C. McNAMARA
Fairlawn, N. J.

EDITOR: Isn't Mr. McNamara confusing risk with competition? Obviously, the search for natural gas is not riskless, though in many cases the risk is taken primarily to discover oil, with which gas is generally found mixed. But this has nothing to do with the fact that once a pipeline is laid to a field, it cannot readily be moved to take advantage of a lower price elsewhere. It is stuck for the duration, and the pipeline company, together with the ultimate consumer, is left largely at the mercy of the producer. What other conclusion can be drawn from the sharp upward thrust of field gas prices over the past decade as recorded by the FPC? Under regulation, incidentally, producers' prices would reflect costs of exploration. BENJAMIN L. MASSE

High-school science courses

EDITOR: Your Comment "Science in our high schools" (7/2), appeared just as the conclusions of a week-long conference for high-school chemistry teachers were fresh in my mind.

This conference was sponsored by the Rochester Section of the American Chemical Society, the University of Rochester, the Rochester Board of Education and the N. Y. State Science Teachers Association (Central Western Zone). It was attended by about forty-five high-school teachers from this area, including a good representation from Catholic schools. Though an industrial chemist, I was given time off to attend some of the sessions.

While many of the ideas in your editorial, especially the importance of mathematics, and the current neglect

of it even on the part of gifted students, were mentioned with approval at the conference, I believe that some important distinctions must be made about your conclusion that, if the high schools will take care of the mathematics, the colleges will be able to take care of the science. . . .

The majority opinion by far was that the choice of a scientific career is made at the high-school, or even the junior high-school level, as a result of contact with an enthusiastic teacher of science. It is this enthusiasm for the subject which will provide the youngster with the necessary incentive to wade through the relatively difficult courses in mathematics. Moreover, an early contact with physics and chemistry will give the student an opportunity to use some of the math he has already learned . . .

This majority opinion is also in agreement with the article on "Academies of Science" by Rev. Patrick H. Yancey, S.J., in the May issue of the *Bulletin* of the Albertus Magnus Guild (Spring Hill College, Mobile, Ala.). Fr. Yancey recommends the formation in high schools of junior academies of science affiliated with state and/or municipal academies of science. Such activities, as well as participation in various science fairs and the annual Science Talent Search, sponsored by the Westinghouse Electric Company, would come to an end if science in high school were restricted to mathematics.

J. KENNETH O'LOAINE
Education Committee

American Chemical Society
Rochester Section, Inc.
Rochester, N. Y.

Correction

EDITOR: Being a loyal and faithful AMERICA reader and also a loyal employee of the General Electric Company, I must take issue with a statement in the article "De Haviland Comet: jet-age pioneer" in your June 25 issue. Pratt & Whitney's J57 jet engine is justly receiving acclaims from all quarters this year, but the dependable General Electric's J47 jet engine is the power plant in all B-47 jet bombers, and not P&W's.

Incidentally, 60 per cent of the total U. S. Air Force jet planes flying today are powered by engines produced by the General Electric Company.

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